

# THE MCGILL DAILY

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Midnight smokin' since 1911

Wednesday, February 17, 1993

## Cégep students and profs unite against tuition fees

BY JOSEPH MONAHAN

Representatives of Cégep students and teachers have denounced a proposed tuition penalty plan, saying that it will increase the already discouraging drop-out rate of poor students in a Cégep system.

The Association Nationale des Etudiantes et Etudiants du Québec (ANEEQ) declared its position against proposed Cégep reforms at a press conference yesterday morning.

"The principal result of the new government measure will incite more students to drop out of Cégep. The students who have problems will see a great increase in their financial burden," said ANEEQ spokesman André Gagnon.

Minister of Higher Education Lucienne Robillard proposed the plan last week after a three-month parliamentary commission. The legislation will penalize students who either fail more than five courses or require more than five semesters to graduate.

Such students will pay one dollar for every course hour for the duration of their studies. This would add up to \$45 per course for students in general studies and \$75 per course for students in natural science.

Pierre Villeneuve, political attaché to Robillard said all debate on the issue should be withheld until Robillard officially announces the plan at the end of March. He would not make any other comment.

Representatives of students from over twenty Cégeps will get together Saturday for an emergency meeting at the Cégep Limoilou to begin organizing their battle against the reforms.

Michel Duffy, president of the Fédération Autonome du Collégial, an organization of Cégep teachers, told the *Daily* that the fees will affect between six and seven thousand students in Montréal. He said that these borderline students need encouragement to finish their studies.

Duffy said that some students must work part-time or even full-time and require a few more years to finish their studies. He said that it would not be fair to impose a fine on students who already lack resources.

"The government is making the same mistake that it made with unemployment benefits. It is penalizing the victims," he said.

The federation has already printed a manifesto against the tuition reform. Based on a 1987 study, it states that only 32.2 per cent of Cégep pre-university students finish their studies in two years, but that more than 64.3 per cent finish in four years.

The report also states that the average debt of graduating Cégep students who received government loans was \$4000 for those in general

studies and \$6000 for those in professional studies. More than 40 per cent of Cégep students say that their financial situation is unstable.

Professors and students at the Cégep du Vieux Montréal complained that studies are already costly for many students and that the proposed fees would only serve to worsen the situation.

Patrick Brochu, a second year student in Design, said that al-

though he had to leave his small town to come study in Montréal, the government gave him no aid for his living costs.

"I must work well over twenty hours per week for living expenses and maintain a full course load — ten courses," said Brochu. "I sleep about four hours a night. It is a real struggle. I think that I can handle and finish in two or three years, but I can't speak for everyone."

Adrien Bance, a French professor at Vieux Montréal, said too many students are forced to have jobs in order to stay in school.

Referring to a figure that states that three fourths of Cégep students work, Bance said, "Three quarters of my students are asleep while I teach — they are exhausted. Instead of imposing more burdens upon the students, they should set up a real program of scholarships

and aid, enough so that they will not have to work."

Duffy said that if financial concerns burden Cégep students, the effect will be seen in Québec's universities, as a proposal from the ministry of finance suggested increasing university tuition by 50 per cent, from \$1500 to 2250. He said that the universities may become havens for the financially fortunate.



Students at Cégep Vieux Montréal: three quarters of the students in this picture have to hold a job to stay in school.

## New circulation desk a "hot potato"

BY KRISTEN BOON

The recently built circulation desk in the McLellan Library is causing an uproar.

The project, funded by a grant from the Québec government, has been under heavy criticism from both staff and students due to its inaccessibility to people with disabilities, its high cost and its impractical design.

"Frankly we are quite embarrassed," said Calvin Evans, HuSSAL Area Librarian, referring to the many problems that have arisen with the new desk.

Not only is the magnificent marble counter too high for people using wheelchairs, but there is no leg room for staff sitting at the desk, and no diffuser to ease the glare on the counter created by overhead lights.

Evans said the Director of Libraries had made a formal request to the Department of the Physical Plant for modifications to the desk. The request included improved lighting and access for wheelchairs. The architect however was unaware of this proposal.

It is not clear where the misunderstandings occurred. Elisabeth Maider, McLellan administrative

officer admitted, "There was an oversight, we didn't ask for a special provision for the handicapped."

However the architect of the desk, Quinn Shou at the McGill Physical Plant, said he thought people using wheelchairs could easily approach the side of the counter to check out books.

"Everyone feels guilty," said Suzy Slavin, Librarian Supervisor of Circulation and AV Reserves. "We met with the architect two times, once with the draft, and then with the final design to discuss small corrections."

But staff were not familiar with reading architectural plans, and were unable to foresee the flaws in the design.

There were two reasons for constructing the new desk. "It was part of a larger project. We are running out of room and trying to utilize more space," said Maider.

Slavin pointed also to the security aspect, "The desk was moved closer to the exit for security reasons. Staff felt insecure when people that shouldn't be there were entering the building."

The impressive desk, reminiscent of a latent art deco period, was intended to make the entrance of

the library more attractive. "It was supposed to be a showpiece — an attractive thing you see when you enter the library, but it will be a dinosaur before long," said Slater.

As Slavin pointed out, it is difficult to know how to best modify the desk. "Do you make the whole desk lower? Do you staff it only when handicapped people are around?"

Presently there is no specific arrangement for people with disabilities. The changes needed to improve the desk may create problems because there is already a shortage of staff space behind the desk.

Changes are not expected to be made until this summer, and the cost of modifications are unknown.



**S'no problem, classes canceled.**

— Yesterday afternoon, students were treated to a welcome sight: signs announcing that classes were canceled due to bad weather.

— In preparation for a snow storm predicted to dump up to 30 centimetres of snow on Montréal, the university canceled all classes from 16h on. Most offices at the university closed at 15h.

— According to the vice-principal academic's office, mid-term exams scheduled for the evening were not canceled.

— According to the vice-principal finance and registration's office, responses to the storm varied in different parts of the university. In the Leacock building, for example, classes beginning at 14h30 were canceled.

— Daily news staff



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## Stop routine condemnation of Israel

To the Daily:

In response to Mimi Fautley, Afra Jalabi and Judith Weissmann's letter (Daily, February 8):

I am in complete agreement that human rights abuses can not be ignored, and that solutions must be found to the situation in Israel, including the question of Hamas. Many of the Israeli Jews who you censure are attempting to do exactly that. However, I believe your letter displays an unintentional irony when you claim that, "we cannot afford to be blinded by the name, location or cultural identity of any state." Unfortunately, it is exactly a lack of blindness in this area which has resulted in the disproportionate criticism and often routine condemnation of Israel. The reference to the suffering which the Jewish people have experienced and are still experiencing worldwide implies that the writers of this letter are not blind, and that they demand a higher standard of behaviour from Israel than from any other state. These two demands contradict each other and reveal the double standard which Israel faces.

Of course governments should not be beyond reproach. But there is more than one side to the issue. The purpose of a government is to represent the interests of its people. Is it working against the interests of the people in a state to expel terrorists whose goal is to destroy that state? And even if it is, can expulsion accompanied by offers for negotiation justly be compared with the brutal and unprovoked murders occurring in the former Yugoslavia or the legal separation of races and subjugation of blacks that was seen in South Africa?

I am glad that the writers of the February 8th letter could agree on an issue despite their different backgrounds. I only wish that, however well intentioned, their letter could have been more original and informed rather than being a contradictory invective against Israel.

**Lisa Grushcow**  
Freshperson, Arts

## Israeli Culture?

To the Daily:

There's something rather problematic about Mr. Hay's assertion that Israel Week was about "this is our culture, this our food, this is how we dance." Somehow, I fail to see the connection that "Natural Sea Beauty" beauty products, falafel, and Latin American jewelry have with Israeli culture. Isn't it rather shameful, if not humorous, to suggest that beauty products a la Ralph Lauren constitute a significant facet of Israeli culture? Yet, interestingly, the choice of Natural Sea Beauty to represent Israel belies what Israel is all about. It is only stating the obvious to say that Israel and its supporters, here in the West, have constantly attempted to portray the country as a Western nation: all the better to get support. Since its creation, it has been posited as a civilized white country, in the midst of hordes of brown savages. It's strange how dependent Israel is on this dichotomy. During a Palestinian exhibition in New York one of the main contentions of the Israeli lobby was that the organizers had the audacity to show Palestinians who had blond hair and green and blue eyes. Everyone knows only Israelis look like that.

As for the falafel, that's an interesting case of cultural appropriation. What was once Arab is now Israeli. Food has become a metaphor for Palestinian reality: land transformed, boundaries transformed, identity transformed.

Concerning the Latin American jewelry and clothing, the relevance that that has to Israeli culture somehow escapes me.

**Azim Hussain**  
U1 Sociology

## Hatefully yours

To the Daily,

Thank you so much for your fantastic Valentine (Tribune, Feb. 9-15). I never really expected that you would make such a peace offering, but it was very nice to receive such a thoughtful message. After all, who would have thought that such a large bunch of reactionary, leftist bozos could get along with a conservative like me? (I guess you'll probably call me heterosexual now, too.)

Come on Dan, Fiona, let's chat. Maybe we could make friends, and we could cooperate, spend time together, hang out, you know — friend stuff. Maybe the Daily and the Tribune could cooperate, and we could help each other with stories, and we could cooperate with SSMU and have sleepovers and go on trips together... just think about the effect we could have on the McGill student community!

Nah. Belligerence is a lot more fun, isn't it? To hell with your obnoxious excuse for a newspaper. You stink.

Hatefully,

**Michael Broadhurst**  
U2 Arts

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# Funding problems plague Year of Indigenous People

## Montréal groups don't have the cash to celebrate

BY ZOREEN NURANEY

The United Nations' declaration of 1993 as International Year for the World's Indigenous People is going to have a minimal impact in Montréal.

Organizations in Montréal are unenthusiastic because a shortage of funds has stunted the growth of promotional projects.

Estelle Séguin from the Native Friendship Center (NFC) in Montréal said, "due to the lack of funding there hasn't been much thinking on any new extravagant ideas."

This Year's theme is, "indigenous people: a new partnership." The UN hopes that this will encourage the development of new relationships between States and indigenous peo-

ples and between the international community and indigenous peoples.

It has not appeared to rub off here in Montréal. Jessica Hill of the Mohawk Cultural Center said, "I thought it was going to be a tremendous deal, but it hasn't been. We're too small. If there is any funding it has probably gone towards national organizations."

The UN is promoting a raising of public awareness of indigenous peoples. Patrick Klein of the NFC said, "we've always been promoting our culture."

The UN is presently preparing a draft Universal Declaration on the Rights of Indigenous Peoples. Promotional activities reverberating from New York will focus mainly on cultivating an awareness among indigenous peoples themselves

about the impending declaration. But getting the aboriginals in Montréal involved may be a larger task than they had hoped.

Jessica Hill of the Mohawk cultural Center commented that, "even when the declaration was announced there was no great enthusiasm here on the Kahnawake Reserve."

Community groups are planning to do what is possible with limited funds.

The NFC's third annual Pow Wow, for example, will be held as usual in October but on a grander scale. It will feature native arts, crafts and food in an attempt to encourage awareness of native issues. Participation of the general public is being encouraged.

A committee has been set up in



Montréal to brainstorm for projects for March 31 which has been declared Native Day. Another important event is the International Conference for Indigenous issues

scheduled for May in Mexico City. Montréal First Nations participants will attend if there is sufficient funding, said a member of les Femmes Autochtones du Québec.

# Licensed Prostitutes and a Sex Tax



BY KRISTEN KNUTSON

A Montréal city councillor who wants to regulate the sex industry in the city is facing a barrage of criticism from AIDS organizations in the city.

Nick Auf der Maur, a councillor and leader of the opposition Civic Party who represents part of the downtown area spoke out at a council meeting at the end of January in favour of regular health checks, prostitution licenses and taxing of the sex profession.

"We have the chance to regulate and inspect for AIDS and even will have the possibility to tax this profession," said Auf der Maur.

Auf der Maur believes that by recognizing the sex industry which is thriving in Montréal society will simply be recognizing reality. He says he wants to protect the consumers of the industry and hopefully inhibit the spread of AIDS.

Karen Herland from Comité SIDA Aide Montréal is opposed to this plan. She condemned it for

portraying prostitutes as menaces to society and for upholding the theory that because they are prostitutes, therefore they are infected with HIV. "It's a question of the clients' behaviour," said Herland. "Prostitutes want to protect themselves so they practice safer sex anyway."

Auf der Maur foresaw a negative reaction on the part of AIDS-related groups. He claimed, "AIDS activists don't want to make the disease look like a hooker/prostitute problem."

Herland added that, "this regulation turns the government into a pimp by forcing the prostitutes to work harder to pay permits, health fines, and so on."

Mark Wainberg from the McGill AIDS center finds Auf der Maur's approach too simplistic. He explained that there is for example, a window period between becoming infected and showing positive results on an HIV test. Because this period can range from three to six months, regular health certificates could never be completely reliable.

He said hypothetically, that an HIV infected prostitute could transmit the disease to clients who, trusting the health certificate, fail to use normal protection.

Auf der Maur believes that this regulation will help with AIDS prevention in the city. "The city has not done enough to advertise AIDS," he said. "They've put up little posters all in French—as though no one else but the French in this city are having sex."

Herland denounced Auf der Maur. "He has a problem with saving the world," she said.

"Regulating the sex industry is simply a matter of changing the city charter," Auf der Maur claims. "Other cities, such as Amsterdam, have regulated the sex industry," he said. However, Daniel Bussièrès, the press attaché for city councillor André Lavallé, stated that Montréal municipal government does not have the jurisdiction.

In the city of Montréal selling sex is legal, however soliciting, bordellos, and living off the profits of prostitution is not.

# Coroner's inquest looks at school bus safety

## Parents anxious for change

BY ALEXANDER PLESS

Last Monday, coroner Marc-André Boulián released his final report on school bus safety in Québec.

The inquest was called after eight year old Jean-Michel Bison was crushed to death by his school bus early last year. Jean Marc was the twenty-fifth child in five years to be killed leaving their own bus.

After fourteen days of testimony by more than 265 witnesses, Boulián concluded that this type of accident is entirely preventable. He offered to the public eleven preventative measures to avoid another senseless death.

Lila Khouzam, mother of one of the children killed believes there's still more to be done.

"Hopefully parents whose children haven't yet been killed will take up the fight—all this is really for them," she said.

Boulián's recommendations include a call for new buses. Most of the buses in service today are like trucks with their engines in front of the cab. Boulián explains that this impairs the drivers' vision in such a way that children passing in front of the bus can not be seen. New buses must have flat noses, like city buses, so that visibility is maximized. Boulián also insists that monitors must be placed on the buses to walk children to and from the vehicle.

"Nobody disagrees with my recommendations," explained Boulián. "Critics just say it will cost money—they're talking money while I'm talking lives,"

he said.

"If it's a question of money—give me a price—how much is your child worth?"

Parents of children killed by buses are pleased with the report, but remain sceptical that the recommendations will be implemented any time soon. Boulián expects that if his recommendations are not realised, more children will be killed by school buses.

If another child is killed, Boulián was clear where the blame would lie.

Boulián believes it is transport minister Sam Elkas' responsibility to legislate at least some of the recommendations in his report. Although Elkas is ultimately responsible, Boulián called on parents to force the Minister to act. "You can't send your kids out the front door and expect the system to take care of them," he said.

Monday night Elkas responded to the report with a promise of action. That promise contradicted a previous rejection of Boulián's recommendations. In a preliminary report, released four months ago, Boulián made the same recommendations contained in his final report. At that time Elkas argued that they were too expensive and unrealistic.

The Association du Transport Écolier du Québec (ATEQ) applauded Boulián's recommendations. In a press release passed out at the inquest, ATEQ asserted that the vast majority of the recommendations are easily applicable and that it would be sad to lay them aside.



# PETTY CASH

Québec's public accounts leave hundreds of millions unaccounted for

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ACCOUNT

**B**y the government's own admission, Québec is approaching a state of fiscal crisis.

A soaring direct debt of nearly \$50 billion, pushed on by years of deficit budgeting, is now colliding head on with the recession.

The title of a recent report issued by the ministry of finance, "Living Within Our Means", suggests the budgetary tact the province is about to take.

For the government, "Living Within Our Means" includes lowering financial assistance for the jobless, raising tuition and introducing user fees for the health care system.

But what happened during those record-deficit years when the government claims we were living beyond our means? Students saw tuition rise by over 180 per cent, while university underfunding remained chronic. Welfare was cut back, and the health care system is slowly collapsing around us.

So what caused Québec's financial state of today? What was the government spending all that money on to make us one of the most indebted provinces in the country?

If Québec's huge overspending didn't create good times for the lot of us (especially students), just who did it benefit?

Unfortunately, it's virtually impossible to tell.

Québec's system of public accounts is one of the worst in the country. Billions of taxpayers' dollars are being spent and

Québecers don't have a chance at figuring out where it was spent.

Every year the government publishes its annual public accounts, which are audited by the Auditor-General. The idea is that Québec taxpayers can see how the government is spending its money.

So if the government decides to renovate the National Assembly, and then goes and hires Bourassa's son-in-law to do the job, the public accounts should show this and people could raise the issue of conflict-of-interest.

In British Columbia, for example, a couple of years ago a cabinet minister was forced to resign after it was revealed that he had bought a luxury bottle of wine with public money.

The reporters who broke the story found the information in the public accounts. A bottle of wine may seem trivial, but the fact that the information is available is a positive thing.

## Bourassa's piranhas

Québec, however, is extremely secretive about how it spends our money.

Example: In Québec's public accounts for 1990/91, the department of International Affairs spent over \$10 million on rent worldwide.

Over \$5 million of that is listed as 'petty cash'.

The Public Accounts for 1991/92 just released in January don't get much better.

Especially when compared to other provinces.

Manitoba, for instance, lists every expense in its public accounts over \$5 000. Alberta lists all expenses, and so does British Columbia.

Québec, for the most part, lists expenses over \$35 000.

Québec is also very secretive about who gets government money, the 'petty cash' being just one example.

The final destination of millions of taxpayers' dollars is uncertain as Québec's accounting procedures allow it to list huge sums of money simply as 'working funds', 'petty cash', 'operating fund', 'contingency', 'accounts under' a certain amount, 'various enterprises', and a myriad of other dubious accounting practices.

Take for example, the department of Fisheries and Agriculture: \$74 462 057 is listed as given to 'various enterprises'.

What the fuck?

That's not to say that the money was not necessarily well spent. The \$74 million could have gone to help fishers hit hard by the recession, or bailed out a farm.

The point is we don't know if it was a good or bad decision. For all Québec taxpayers know, it could have gone to feed Bourassa's pet piranhas.

In all, the department of Fisheries and Agriculture spent \$680 million in 1991/92. Out of that a staggering \$130 million was listed under 'various', 'working funds', and 'accounts under' \$35 000 and \$20 000. Twenty per cent of the department's budget is essentially unaccounted for.

But Fisheries and Agriculture is not alone.

The department of Public Security, which controls the Sûreté du Québec, out of a total budget of \$830 million had over \$45 million listed under 'working funds', 'accounts under' and 'emergency funds'.

The department of Industry, Trade and Commerce, with a budget of \$358 million, had \$14 million unaccounted for. That's not including discrepancies in transfer payments to crown corporations (see sidebar).

By far the funnest, however, is taking a look at the department of International Affairs. Québec is the only province in Canada with an International Affairs minister and this department sucks up \$109 million.

\$31 million, a third of its budget, is listed under 'working funds' and 'accounts under'. For instance, when the department lists that it spent \$12 million on rent in 1991/92, it

lists a building in Spain for a couple thousand, another one in France, and so on. Then it says 'Working funds: \$7 066 812'.

Again, what the fuck?

For all the departments combined, a whopping sum of \$604 million is impossible to trace. \$604 million of taxpayers money, and Québecers have no idea who it went to.

\$604 million, in 'petty cash'? Who says the Québec government doesn't think big?

## Unlisted salaries

But there's more. In the public accounts for 1983/84, the government of René Lévesque listed the salary of himself, all his ministers, deputy ministers and top civil servants.

Perhaps more importantly, he also included the travel expenses for everyone as well. So we could see that in 1983, René got paid approximately \$80 000 a year and spent \$21 000 on travel expenses.

Not any more. In 1988, just before the election, Bourassa stopped listing all government salaries and travel expenses.

Again, compared to other provinces Québec falls far short. Ontario lists the travel expenses for all civil servants. Manitoba lists them as well, plus the salaries of all civil servants making more than \$25 000. In British Columbia, they list the travel expenses and salaries of all public sector workers in the province.

You'd have better chances at hand-feeding Bourassa's piranhas than finding that sort of information in Québec's public accounts.

Salaries make up \$2.1 billion of Québec's budget. So if salaries are included into tabulating how much money goes unrecorded, it bumps the number up to \$2.7 billion out of a \$38 billion budget.

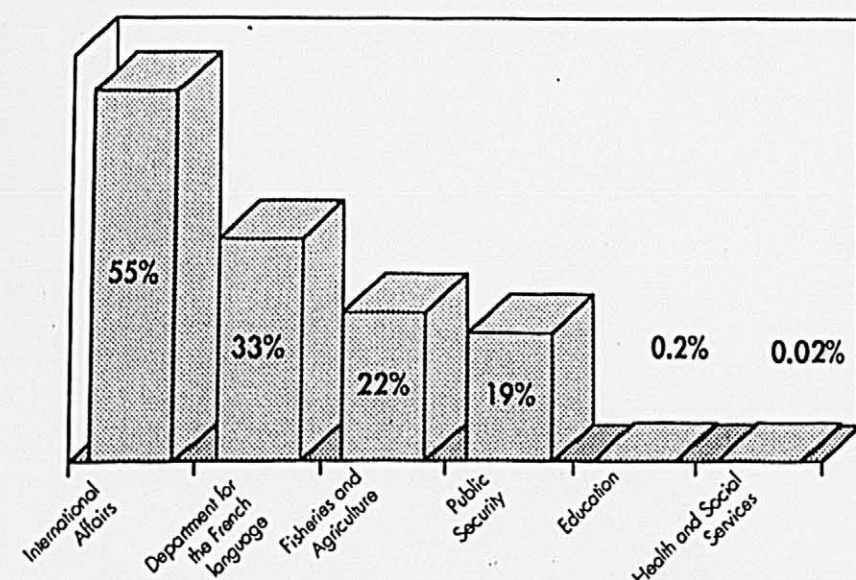
## Auditor pissed as well

Québec's fiscal discrepancy hasn't gone unnoticed by all, however. Year after year the government is slammed by the office of the Auditor-General for its accounting practices.

"The financial statements fail to provide a complete account of the nature and extent of the financial affairs and resources for which the Government is responsible, since they do not integrate the financial information of the agencies and corporations carrying on activities of a governmental nature and information about special funds."

That is a phrase that has been repeated in every single Auditor's report of the government since Bourassa came to power.

## PERCENTAGE OF EXPENSES NOT ACCOUNTED FOR IN SELECTED DEPARTMENTS, NOT INCLUDING SALARIES





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22 63.

by  
Dave Ley

Typically, it's very rare that the advice of the Auditor-General is ever taken seriously by the Bourassa government.

The Bourassa government is far less concerned with the discrepancy surrounding hundreds of millions of dollars than it is with slapping university students with higher tuition and sick people with health-care user fees.

#### Departmental track record

Ironically it is those departments which the government is now targeting — health and social services, education, higher education — that are far better when it comes to disclosing how they spent their money.

The education department, for instance, not including unlisted salaries, has just under \$12 million listed under line items like working funds and accounts under 35 000. That's out of a budget of over \$5.6 billion. So if we look at the untraceable part as a percentage it comes to less than 0.2

per cent.

Or the department of higher education (which takes care of colleges and universities), which has a total untraceable amount of \$7 million, out of a budget of \$3.3 billion, for a percentage of 0.2 per cent.

On the other hand the department of International Affairs (which isn't targeted for cutbacks by the government) has over \$31 million under line items like working funds and petty cash, out of a budget (again not including salaries) of \$56 million. In other words it has an untraceable percentage of 55 per cent.

Or the department of Recreation and Fishing, which has an untraceable percentage of 33 per cent — \$41 million out of a budget of \$124 million not including salaries.

The premier's own council doesn't fare very well when put up to this test either. The Conseil Exécutif spent close to \$20 million last year, and 35 per cent — nearly \$7 million — could not be accounted for.

If salaries were included in these figures (as

unlisted items) the percentages would be much higher for some of the worst offending departments.

The government claims that Québec needs to trim the fat of governmental expenditures. I couldn't agree more.

But by leaving Québécois with so little information on how taxpayer's money is spent, it is unfair to go after the sector of public service which has the best record for disclosing most of its expenditures.

By claiming that massive cuts are needed quickly, but not giving Québécois enough information on how their money is spent now, the government is putting Québec as a society in a difficult position to determine its spending priorities.

Six hundred and eighty million dollars is a lot of money. It's ten times McGill's \$70 million debt. It's three times the \$200 million or so the government announced it would trim off social and other services to compensate for lost revenue this year.

If the government wants Québécois to start cutting health and education, it must also remember that it has to be accountable for how it spends its money in other areas.

For as the system works now, the government could hike tuition to \$10 000 a year, abolish universal health care, while at the same time spend \$680 million feeding Bourassa's pet piranhas.

And the Québec taxpayer would never know.

## The enterprising deception of government enterprises

Perhaps one of the most dramatic ways the Québec government can hide money from the piercing eyes of an inquisitive taxpayer is through the use of its own corporations.

That's because the government doesn't do everything by itself: it leaves it up to other people.

Many of its tasks, especially in the area of economic development, are left up to state-owned corporations. When the government wants something done, it hands over a wad of cash to the respective corporation.

Unfortunately, in a situation far worse than the pitiful state of Québec's public accounts, we never even get to see how a cent of the billions of dollars the Québec government transfers over to its crown corporations.

Transfer payments to individuals, private and public corporations take up half of the Québec budget, roughly 28 billion dollars, including financial assistance to the unemployed, grants to hospitals and universities and support for struggling businesses.

However, we can see what a person does with their welfare check, or how a university uses its operating grant. What we can't see is how corporations set up by the government spend billions of taxpayers' money.

There is an endless multitude of crown corporations. Some are set up with quite a small mandate, say promoting economic development in a certain rural area of Québec, or supporting artists in east-end Montréal. Others have a much more broad mandate, such as Hydro-Québec, or the Société de Développement Industriel du Québec, which oversees economic development in the whole province.

It is those big ones we're scared of.

The Daily looked at some of the biggest of the province-wide crown corporations, and tried to find out how they spent transfer payments given to them by the taxpayers of Québec.

Unfortunately, we couldn't.

\$1.1 billion of taxpayers' money was transferred to the biggest of these government owned corporations including: SIDBEC (Québec's state owned steel industry), Hydro Québec, Société d'Habitation du Québec, the Société de Développement Industriel du Québec, the Société de Régénération, d'exploitation et de développement forestiers du Québec, the Société Nationale de l'Amiante, the Société Générale des Industries Culturelles and the Société Immobilière du Québec.

But because they're their own corporations and technically not part of the government, they don't have to tell you where they spent their money.

#### No idea

A case in point is the Société d'Immobilier du Québec (SIQ), the corporation which was set up in 1971 to buy and provide office space for government departments. So if you look at the public accounts of most departments, under the line item "Rent" you'll find some millions of dollars going to the SIQ.

In fact, last year the government turned over 469 million dollars to the corporation, yet the SIQ is under no obligation to disclose how it spent the money.

The only thing we can see about the SIQ is its annual report: A glossy 24-page pamphlet with lots of full-colour photos. A 24-page glossy mag describing how they spent a half a billion dollars of our money.

The fact is they could go buy the Brooklyn Bridge and Québécois would never know about it. Spending money on office space is not necessarily a bad thing for the government to do — what is frightening is that we as taxpayers have no idea how our money is spent.

Take the Société de Développement Industriel du Québec (SDIQ), the government enterprise that is designed to encourage economic and technological growth in Québec.

The SDIQ gives grants to corporations which they think will promote economic development in Québec. The problem is that we can never find out which companies get money.

The decision to give a company millions of dollars is decided on purely by the premier's council. No public hearings, no debate in the national assembly, and the company is not even recorded in the public accounts.

One such grant Québécois did find out about (only by mistake) was a \$23 million transfer payment to the Norsk-Hydro corporation, an aluminum smelting corporation, to pay for their environmental review.

In the public accounts it is listed solely as a transfer payment to the SDIQ under the heading "Investment Assistance for modern and dynamic technology concerns".

The only way Québécois found out about this was through Americans, who found out about it and complained that it contravened the North American Free Trade Act. Norsk-Hydro was later required to give it back.

Norsk-Hydro was the same company that was receiving cut-rate power from Hydro Québec last year and has been criticized for its heavy pollution record.

Last year the Bourassa government gave the SDIQ \$133 million.

— Dave Ley



# Jan Carew

**continued from  
page eight**

So, what de-schooling is about, is telling the other side, telling the side of the voiceless and learning methodologies which automatically do this. You might take just one small fragment out of this and you begin a countering view.

It means that teachers have to be trained to these perceptions. The teachers have got to be able to understand how to decode the histories, the geographies, the things that you are given.

**But I am wondering whether you think that is really possible in a university setting where there is a specific agenda to maintain the status quo and not rock the boat too much.**

**You were talking about Paulo Freire's book *Pedagogy of the Oppressed*, what kind of impact that had and how when he approached these peasants with a different mindset, a different approach to education, that really empowered them a great deal. So it seems that de-schooling would be fundamentally not possible within a university kind of setting, because it would be too dangerous.**

It was dangerous for Paulo Freire. He was imprisoned and exiled. It is a dangerous game, because you are threatening the status quo and a lot of vested interests. But the thing is, it has got to be done. You have got to do it realistically, because if you try and to change the curriculum while in the middle of taking courses with these people, they penalize you. But your de-schooling has to go on as a process, an inevitable process for you.

**In your talk, you also referred to Carter G. Woodson's book *The Miseducation of the Negro* as being a book that was at once dated but yet still relevant to us today, and I'm wondering if you could talk to us about that, and why you see this book as being significant.**

Dated in the sense that he is a kind of an old-fashioned historian, but he speaks of the same problems that Fanon brings out, problems of Blackness, and 'blackening' Blackness, and symbolically using everything black to denigrate being black — everyday things to make you feel inferior.

You can't be inferior until you feel inferior. The minute that you feel inferior, then they have won a complete victory.

**That would seem to apply to the condition in Brazil right now. You were talking in your lecture about the upsurge of a Black Power movement, and there must be a certain kind of de-schooling and militancy that is arising...**

It is a peculiar situation in Brazil, because you see the Brazilian protest movements went into their religion. They kept their African religion more than any other people in the Diaspora, so that...

**Like in Bahia.**

Not only Bahia. The whole of Brazil. The Candomblé religion — the Yoruban originated African-Brazilian religion — has permeated the whole of Brazilian society, Black and White, and they focused on the

religion to the exclusion of the politics, and so of course this made it safe for the Whites because they could go on perpetuating the fiction that they had good race relations.

The ability of these African religions to mobilize peoples could then be tied into politics of change. Then you get the two working in tandem, which is what is happening now. The first one is exclusively shut off from the mainstream, agitating for political change.

**I just want to come back to this issue of education. You have written books for children, and you have mentioned quite a few times that you think it is important for artists and intellectuals to write and do works for children, and I am wondering how you see storytelling as being an important tool for educating children?**

Storytelling is an African and Native American tradition. I mean, storytelling is a tradition in all cultures, so certainly we should have that kept alive. But the purposes of the storytelling have to be clarified.

Again, here we have political purposes. You are transmitting to a new generation moral lessons — what is right, what is wrong, how to survive against odds in a society as a person of colour. So, folk legends have this built into them. The interpretation of this for the children should be a very important part of giving them the stories.

**We also wanted to ask you about Malcolm X. You spent two days in non-stop conversation with him, just two weeks before he was murdered. I am just wondering what your observations are of how Malcolm's politics and perspectives and his aspirations had changed from his early days as a minister in the Nation of Islam?**

Well, they use the word, "change". I think this is the wrong word to use. Evolved, developed... It was a developing process. The man had a brilliant mind. He was always taking in new information. He was moving into new directions all the time, and never standing still.

So it was inevitable that the experiences of travel and meeting heads of state further politicized Malcolm on the local and international scene.

In Ghana, he met a most brilliant Chinese ambassador, Wang Hao, who became foreign minister of China for a short time before he was ousted. Wang Hao was one of the best political teachers I have ever known. He was a clever fellow, and he and Malcolm got on well.

Malcolm met important people — Fidel Castro, Nyerere, Nkrumah, Nasser, Sekou Touré — and they were educating him. He was learning more and more.

**You were talking about how Malcolm X was trying to develop a different kind of movement, the Organization of African-American Unity.**

Yes, and if you read the constitution of the new movement, it was a new movement. But he wanted an active movement, not a passive one.

He didn't believe in the quietism of the Black Muslims. He thought they should play an active role right in the heart, in the mainstream of the political process in the society, and not sideline themselves out into some kind of cult, some exclusive cult.

**You also said that you felt that unless history was related to the present, it was basically useless. And so given that, what can we recall from Malcolm's life, and what would you say is his lasting legacy, and how can we bring those ideas and his life experiences to make them relevant to us today?**

It is a lasting legacy. To have the courage to speak the truth regardless of the cost, to treat ordinary people with the profound respect that he did, to treat women with profound respect and not as sexual objects, to see Malcolm personally dealing with women was absolutely delightful.

He was gracious, and had beautiful manners, and he would talk to you genuinely, as though he was talking to a sister. There would be no suggestion that he was trying to get you in bed. He treated women with absolute respect, that they were persons, and he gave them his full attention as they were talking. There wasn't any ego there to collide with, you see.

So, lots of Black men can learn from that, to genuinely respect women for what they bring into life, their intelligence...

**He seemed to be a very spiritual man. How would you say his relationship to Islam evolved in his final days?**

**So, what de-schooling is about, is telling the other side, telling the side of the voiceless and learning methodologies which automatically do this. You might take just one small fragment out of this and you begin a countering view.**

I pointed out that in the West Indies we have a cosmology that is closer to Islam than it is to Christianity. Malcolm's Grenadian mother, who was brought up by people of African and Carib descent — they literally lived life one day at a time. The world recreates itself day by day. Nothing is standing still. That is the Muslim philosophy. Christianity is a thing of stasis.

The Muslim movement was very attractive in that age, in which it flourished. The Black Muslim movement was able to rehabilitate elements in the Black community that no one else had been able to rehabilitate: the criminals, the cast-offs, the renegades, the people beyond the pale. It brought them into the fold, and gave to them a sense of pride and dignity. So that was quite remarkable.

In that, Malcolm played a vital role, in calling for the best to come out of our people, and not the worst, which many of these corrupt ministers do. And he himself, with his austere lifestyle, absolute austerity and discipline, it was a great example to set. He was a shining example.

Ossie Davis said Malcolm was our "manhood". Malcolm was a "shining prince". It was true. He was that, and we needed that just at the time of that age. Here is the model, there, of someone who is everything. He is the best of everything in us. He embodies it.

Then at a level with his brilliant mind, he was understanding that this religion and the secular intellectual analysis of socio-economic processes meant that he needed to do a lot more studying, reading, and examining tenets of socialism and Marxism. He was really

going into this new mode of learning.

**Could that be part of the legacy — the eclecticism of Malcolm in terms of choosing from different areas in order to school himself on how to adapt himself to his condition?**

Yes, part of the legacy. And what he could do, too, he could take the class struggle, which he brilliantly condensed — instead of using the usual Marxist jargon and slogans, what he does is he explains it in terms of the 'house nigger' and the 'field nigger'. He's talking about class differences in our society, he's talking about it in terms clearly comprehensible to everyone. He's talking to the folk, and they understand completely what he is saying.

**Without having to refer to the lumpenproletariat...**

...So with further studies and training, he would have taken the essences out of this, crystallized it, and transformed it into a language totally comprehensible to masses of people.

Then he acted as a sort of necessary ally of Martin Luther King. Martin was seeing that non-violence, as he was defining it, was not some absolute thing that separated you into some cult of non-violence — in the most

violent society in the world that was fighting the Vietnam situation.

**What's your reaction to the St. Lucian Derek Walcott having won the Nobel Prize for Literature?**

Well Walcott is a very fine writer of the English language, but having known Walcott for many, many years, Walcott was deliberately non-political or apolitical. He never dealt with politics. He went on a sort of cultural route.

Walcott as far as whites are concerned is very safe.

There is this inconclusiveness about his thing about 'West Indianness', about the African heritage and his English heritage. When he says to me he can't deny his English heritage — this is a code for saying that he is denying his African one.

I have reservations about the Nobel Prize. Nobel was the man who created the explosives that made it possible to conquer and destroy so much of the African continent — he is the donor of this 'great prize'.

You can't expect perfect people. As a Mexican ex-President told me, if you are expecting perfect people in politics you better get out of it.

I think that Derek is at second phase of that Fanon evolution.

**We are waiting for the third, I hope it will happen.**

I wrote him a line saying that now that he had got the prize he could afford to be radical...



# classified ads

Ads may be placed through the Daily business office, Room B-17, Union Building, 9h00-14h00. Deadline is 14h00, two working days prior to publication.

McGill Students (with valid ID): \$3.50 per day, 4 or more consecutive days, \$2.50 per day. McGill Employees (with staff card) \$4.50 per day, 4 or more consecutive days, \$3.50 per day. All others: \$5.00 per day, or \$4.00 per day for 4 or more consecutive days. (Prices do not include applicable GST or PST). For more information, please visit our office in person or call 398-6790 - **WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE.**

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**Want to Talk?** LBGM (Lesbians, Bisexuals, Gays of McGill) sponsors two discussion groups at the Yellow Door, 3625 Aylmer (above Milton) on Fridays. A coming out support group meets at 5:30, and a discussion group meets at 7. A great way to find out about yourself & others.

**Confused or Curious?** LBGM (Lesbians, Bisexuals, Gays of McGill) has restarted peer counselling. Anyone interested in LBGM and/or finding out about their sexuality can drop by Shalmer Room 417, or call 398-6822. Hours are 7 to 10, Monday through Friday. We're here for you!

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**The Daily will not publish during Study Break Week, Feb. 22-25. We resume publication on March 1.**

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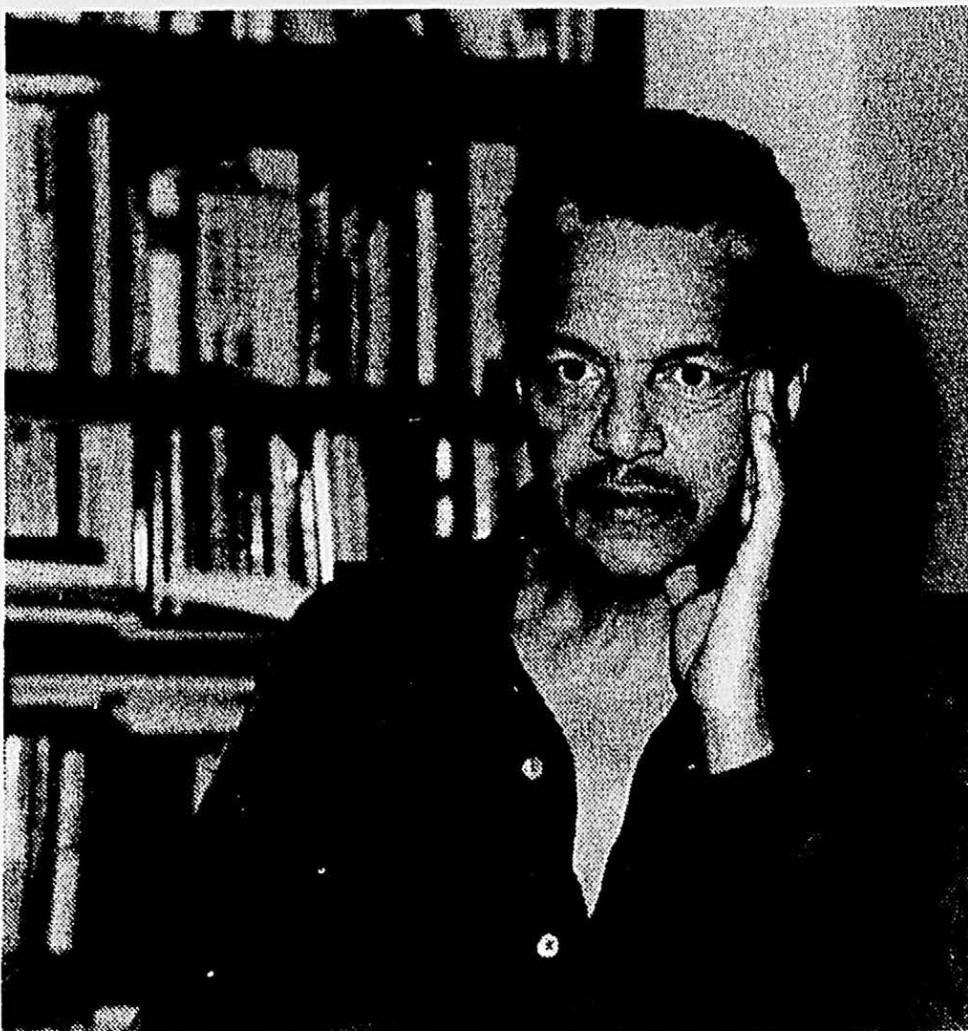
Canada



# Jan Carew

BY KIKÉ ROACH AND ADRIAN HAREWOOD

## *speaks on the education of Black children, Frantz Fanon and Malcolm X*



**J**AN CAREW IS AN educator, historian, journalist, visual artist, scientist political commentator and dedicated Pan-Africanist.

He is an internationally renowned author of children's literature, novels, historical books and cultural and political essays. He is also an editor of the British journal *Race and Class*.

Born in Guyana, he has lived his life all over the world. He currently resides in the United States. He is 73 years old.

He has taught at London University, Princeton, Rutgers, Hampshire College and Northwestern University where he has been Professor Emeritus. He is currently teaching at Illinois Wesleyan University in Bloomington, Illinois.

His intellectual and political pursuits have brought him into contact with Paul Robeson, W.E.B. Du Bois, C.L.R. James, Walter Rodney and Malcolm X, among others.

Dr. Carew served as presidential adviser to Kwame Nkrumah, the first leader of Ghana.

Professor Carew is currently writing a book about his conversations with Malcolm X, to be published later this year.

He came to McGill as part of Black History Month to speak about the education of Black children and Malcolm X's final days.

Members of the Black Students Network — Kiké Roach, Dave Austin and Adrian Harewood — along with Alfie Roberts met with him in his hotel room to engage him in an informal 'chat' about these themes.

Concerning education, Professor Carew has stressed that our learning needs to become more eclectic, eschewing facile Black/White dichotomies, and that when we fail to give our children the critical tools necessary for them to understand and analyze our world in all of its complexity, we leave them "naked to their enemies".

He ascribes the label de-schooling to the process of discovering self and the rewriting of one's own history.

**Daily:** In your talks you have spoken quite a bit about Frantz Fanon and his book *Black Skins, White Masks*. What are some of the most important lessons we can learn from Fanon's work?

Carew: How to analyze the complexities of race and the clash of cultures — of eurocentric culture and this culture of your own people.

Fanon is analyzing the conflicts set up by a eurocentric education. He is beginning his analysis in the Antilles — in the West Indies — and he is saying that in the West Indies,

you are bombarded with this "white culture", but then there is no threat.

He says that from the cradle his mother begins singing French songs to him, everything that she teaches him has a francophone base, but then he is growing up in the Antilles, where the reality is that all the people around him are black, brown — they are the majority.

Then he goes to France, the person from the West Indies goes to France and here comes the challenge. What are you? Because the perception of this French person of you is different to your perception which came out of this eurocentric education in the West Indies. You have got to do a whole lot of re-thinking about who you are.

Fanon is describing the different ways in which the "women of high colour" (light skin) are totally renouncing their families and are embracing this white society and the choices between the family and the society and he says, that almost inevitably they choose the society as a means of solving their problems. So that is a central point with which he is dealing.

Then he is dealing with the business of healing the pathologies that are created by a racist education, the conflicts and the confusions, that come about with it. Then he is affirming the value of discovering Black History and he doesn't care who writes it, whether it is de la Force or Frobenius.

Frobenius declared that this theme of the "negro savage" is a myth, an ideological myth designed to soften up the blacks for oppression. Psychologically soften you up so that you could be an accomplice to your own

oppression.

So in this sense, Fanon's thing is profound.

Where Fanon needs criticism is, his concept of gender is either lacking or a bit flawed. He does talk about the Black woman but there is a very strong male focus. That was of his time, I imagine that if he had continued living he would have changed and become more sensitive to the whole question of the role women play in the Black struggle, and the role they must play.

I think that based on his personal experiences in France he was a bit miffed about behaviour of that Martiniquan Antillean bourgeoisie when they get to France and totally turn their backs on their Caribbean roots and become 'French'.

**You talked about the need for "de-schooling" and also the importance of politicizing education in terms of trying to transform students who have been the products of a racist eurocentric education.**

**How do you think teachers can go about de-schooling their pupils in an imaginative and creative way, reorienting them, equipping them with the tools to combat a racist society?**

Well, the answer to that is that the teacher has to be de-schooled first.

**How does this de-schooling happen?**

The parents have to be de-schooled and the whole community has to be de-schooled, because the weight of the opposition often comes from parents who say, when you say there's discrimination, "Don't worry about

it, you just study hard, get your degree and come out as a professional. Keep your mouth shut."

So, it is a whole process of education. You have got to involve all the different segments of the social scene.

De-schooling is a political thing however it is disguised. The politics of oppression begin with politics, then it goes to culture and then the framework of racism then fits in there.

But behind it is always the political/economic situation.

And then the other obsessions, you know the sexual obsession, the psychological problems that are engendered by racism. Fanon is saying that we are used as foils for the white man.

The white man and woman see in the Black some kind of foil for everything, for his own inadequacies. He gives to the Black man this excess of physical and sexual energy. The Black is supposed to be a tremendous sexual animal. He is also supposed to be a brainless sexual animal such that all of his energies go to his penis and the woman is supposed to have insatiable sexual appetites.

This racist transference of problems that the whites have. Fanon deals with this complex.

In this process of de-schooling, where do you begin? Don't wait for the school systems to do it, form your own study groups, and encourage the students in the high schools to form their own study groups, and then begin to fill in this knowledge that is lacking in the system.

De-schooling has to be done in small ways that gets parents involved in intellectual rehabilitation classes.

**In your lecture you spoke of the tremendous influence that a particular elementary school teacher had on your life. How he equipped you by giving you a balanced, eclectic education, which forced you to read from a wide range of sources. Could you expand upon that?**

Well, what this master did, we had to do the history of the British Empire as written by the British and he showed us a history of the period by the Spanish — the Spanish also were imperialists — and Spanish histories made the English heroes, villains. So then it proved to us how subjective a discipline history was. We came to this conclusion by reading two completely different versions of the same historical fact.

continued on page six